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Spiritual Blessings of the Christians

Jesse F. Lady



The Value of a Religious Paper

E. J. Swalm



The Trend in Revivals or The Revival We Need

H. E. Wiswell



Relief and Service Committee Report

O. B. Ulery



Foreign Missions

Eagle Saints

Bessie F. Hatcher

*"I cannot go on a step farther,
I cannot endure any more."
Is that how you feel, weary pilgrim,
Ofttimes when the battle is sore?
O lift up your eyes toward the heavens
There's calmness and surety there,
Just stretch forth thy wings as the eagle,
And strike for the clear "upper air."*

*We are not made for the earthy,
Our spirits will starve in this sphere,
The highest—the noblest—the heavenly—
Will only suffice us while here.
We dare NOT sink down in the struggle
We must NOT give way to despair
There's only one safety for "eagles,"
And that is the clear "upper air."*

*Refuse to admit you're defeated,
Let others give in if they will,
You are promised the power that is
needed,*

*Then use it, and never stand still.
Fight on! rise above all the lowlands,
Shout the victory o'er trial and care,
You'll out-ride the storm like an eagle
If you strike for the clear "upper air."*

*O eagle saints, take up the challenge,
The storm tests and strengthens your
wings,*

*Each victory spurs you on to conquer
The forces that hinder and sting;
What glory to face and to battle
All the hosts that oppose you, and dare
In the name of our Christ win the conflict
And meet Him in Heaven's "upper air."*

(Used by permission.)

Civilian Public Service Notes

Relief and Service Committee Meets With the M. C. C.

THE regular fall national convention of the Mennonite Central Committee was held at the Chicago Mennonite Mission. The following members of the Relief and Service Committee of the Brethren in Christ Church were in attendance: Bish. O. B. Ulery, Bish. E. J. Swalm, Bish. R. I. Witter, Eld. J. W. Hoover, Bro. J. H. Hoffman, and Eld. Henry G. Brubaker.

The major question for discussion was that of finances. Some months ago it was anticipated that enough of detached service would be available so that the peak maintenance load would not rise above 1600 men. Due to the fact that this is election year it has been very difficult to secure governmental sanction and consent for immediate opening of detached service projects. It is hoped that this delay will be lifted after the November election.

The accompanying graph shows that during the last five months the C.P.S. men came into the M.C.C. Camps at the rate of 200 men per month as compared to only 75 men per month during the previous seven months.

It is rather graphically evident, there-

fore, that at the same ratio of increase during the coming months the maintenance budget will experience a like increase. The Relief and Service Committee wish to encourage each district to pay the annual quota, set by General Conference of 1942, in full by February 1, 1943.

In considering the question of dependents and their needs: it was decided by our relief and service committee to go on record as favoring the policy that each C.P.S. assignee take care of or make provision for his dependents. If this is not possible for the assignee, then his family should take the responsibility. In case the family is not able to do this, then the local congregation or district should care for such dependents. In the meanwhile the Relief and Service Committee stands ready with advice, council, or means as may be needed.

During the convention it was again emphasized that the historic peace churches pay several million dollars each year in carrying on the C. P. S. Camps. The U. S. government saves this amount each year. The U. S. government saves \$50.00 per month or \$600.00 per year on each man in C.P.S. Camps, since each man donates his time. The annual soldier outfit and uni-

form at a cost of \$125.00 is saved by the government in that the C.P.S. boy furnishes his own clothes. The U. S. government also saves \$35.00 per month or \$420.00 per year per man in C.P.S. Camp since the Historic Peace Churches provide for his board. That means with the present number of 4400 men in the respective C.P.S. Camps and Units, the co-operating churches and their young men provide for \$5,038,000.00 annually which the government would have to expend in addition to what they now expend. What is more, this is an outright gift to the government. Not even the principal will be returned, much less will any interest be realized on the account. At the same time, these groups pay their taxes to pay for the war debt, the same as the rest of the people of America.

Some states recognize what is being done by the groups who sponsor the C.P.S. Camps. The State Administrators of the War Savings Plan for New York and Maryland consider the contributions to Civilian Public Service comparable to purchase of war bonds. Pennsylvania and New Jersey administrators are also accepting such contributions in lieu of purchase of War Bonds.

Bish. O. B. Ulery was appointed to represent the Brethren in Christ Church on the editorial committee of the M. C. C. to compile and publish a booklet to refute the arguments of so-called Christian writers who favor war for the Christian.

It should again be emphasized that each church and district ought to be sure to pay their annual quota for the current General Conference year by February 1, 1943. Thanks to all in advance. And remember, we must take care of our boys in the C.P.S. Camps.

HENRY G. BRUBAKER, Secy.

ORVILLE B. ULERY, Chairman.

The Cost of the Social Gospel

THE social gospel has done away with the evangelical gospel.

The social gospel has cast away the mourner's bench.

The social gospel has emptied the prayer meetings.

The social gospel has done away with revivals.

The social gospel has turned our churches into social clubs, playhouses, gymnasiums, supper rooms, and filled them with worldliness.

The social gospel has robbed the preacher of all soul-saving passion.

The social gospel has turned the pulpit into a forum.

The social gospel has killed out the prophet and installed the promotor.

Let any reasonable, sound thinking Protestant preacher look around him today and see our country as it is—morally, socially, spiritually—not to mention the political and economic aspects—and let him view the state of the churches and then ask himself a square open question: What have we gained by the social gospel? Think again what we have lost.

1. We have lost prohibition—our social order was too rotten to preserve it.

2. We have lost the Sabbath.

3. We have lost sound doctrine.

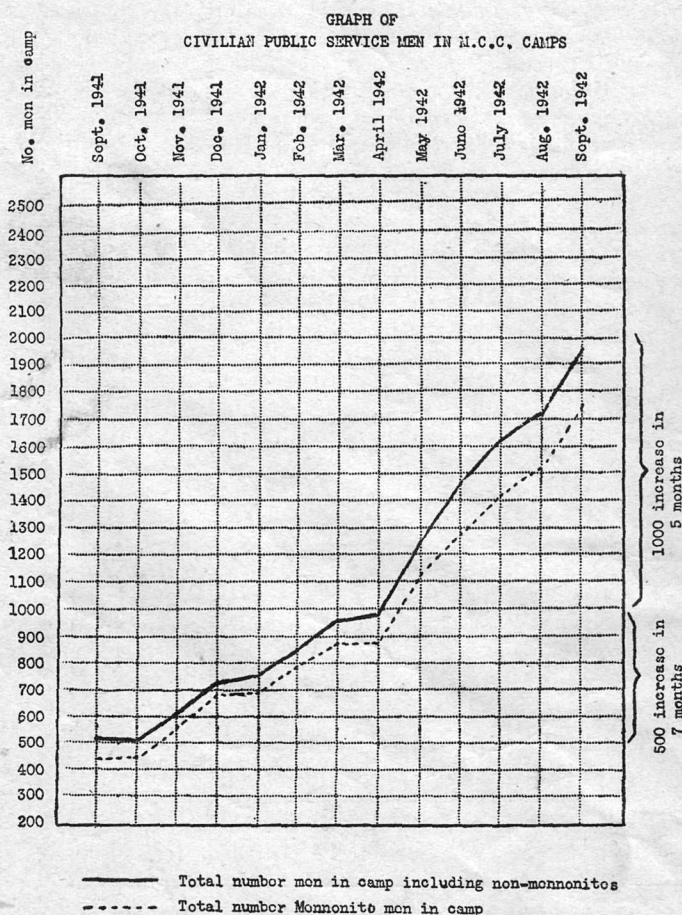
4. We have lost our congregations.

5. We have lost the annual revival.

6. We have lost the young people.

7. We have lost the spiritual fire and passion.

No, brother, this is not pessimism—no! It is only a statement of actual fact and disagreeable truth. Let us get back to God and to the gospel for our country's sake.—Sel.



The Value of a Religious Paper

E. J. Swalm

IN these days we live in a reading world and as to the making of books and magazines, there seems to be no end. What avalanches of literature reach our homes and our schools in a general way. Some for the better and some for the worse. And since we have so much that deals only with material things we think an encouraging word might be spoken for the religious periodical. And when I speak in this article of the religious paper I would have the readers know I am primarily thinking of the church organ in its relation to its respective denomination and in the Brethren in Christ church it is the Evangelical Visitor in particular.

The church paper expresses the religious attitudes of the church which publishes it. It helps to disseminate the doctrines of that church. Its message goes where the voice of the pulpit cannot go. Its silent arguments are often more convincing than the spoken word because men cannot argue with a magazine. They can argue with a preacher.

The forces of evil are using the press at this time to every advantage and the church to be true to her calling must declare herself on the issues of the hour. A church that is going to co-operate with twentieth century problems must be awake to twentieth century evils and must necessarily take a deliberate stand against it. This is one of the advantages of the church paper. The centralized ideas of the church expressed through her conferences trickle back through the various congregations of the church by her faithful ministry and this is accentuated by her church paper.

Another valuable purpose served by a church paper is the contribution it makes to the unity of a group. In the trying circumstances under which the church must function today, Satan assails the church most cruelly with division and one of the most coveted blessings the church can promote is unity. The church periodical renders a real service in this field. Not only for the paragraphs of rich and sound truth that appear in its columns but it keeps the various members of that body related to each other. It is our humble opinion that the News Notes and congregational reports, appearing in the Evangelical Visitor are as much read as anything else appearing on its pages and probably have the greatest popularity. In a church as small as ours and yet covering such a wide area there probably would be no other way to have church-wide relations of such intimate worth except by means of a church paper.

A church paper serves as a sort of clearing house for continent-wide ideas and methods that are being used in other places with success. That idea is conveyed through the church press and proves a



blessing in other parts of the brotherhood; also the inspiration that the readers of a church paper get when they read of a gracious awakening and Holy Ghost revival in some part of the brotherhood is wonderful and instills in its readers a desire to pray. More than one congregation has been stirred to the depths by the news of a revival even in a distant field and they held on to God until they had one where they live.

We have a deep appreciation for religious magazines that are sound in their teaching and we thank God for the ministry of the same. The many holiness journals and undenominational magazines that are published are sowing good seed and bearing much good fruit for the Master's cause. But we would like to emphatically state these do not serve the same purpose nor as good a purpose in the Brethren in Christ homes as their own church paper does and yet sometimes it is distressing to see many of these other magazines more prominently displayed on the tables and racks of Brethren in Christ homes. In fact there actually are some Brethren in Christ homes who do not take the Evangelical Visitor. I would not like to say that they represent the best homes in our church and nobody needs to be surprised if the children of such homes have a lamentable lack of church loyalty. We frequently hear people excuse themselves from subscribing to the Visitor because they cannot afford it. It has been our opinion based upon close observation that most of these homes spend five times as much on other religious matter to say nothing of poultry journals, bee culture, health pamphlets, etc.

Let us earnestly strive to create a revival of appreciation for our own dear brotherhood and if this goes deep enough we will support our own church organ and at the same time have a proper appreciation for all good literature that will benefit our homes.

Duntroon, Ontario.

To What Extent Are We Soul Winners?

THE story is told of a Methodist who died at the age of eighty-four, having been a class leader and a pillar in the church and how he was led to Christ by a young girl. One Sunday night when fifteen years old, he and a number of young people were returning from a meeting, when one of the girls, aged eighteen, invited the youngster to come to her home the next evening. He accepted her invitation without the slightest idea as to why he was in-

vited. On his arrival he was ushered into the parlor and the young Christian very soon began tactfully and tenderly to win him to Christ. She said, "Fred, I long to see a revival in this place. I've been thinking of you and it has been impressed upon my mind to invite you here tonight and talk with you about becoming a Christian. I want the revival to begin with you. I want to plead with you to come to Christ."

The young man was surprised and rather indifferent at first, but she pointed out in a simple way the plan of salvation and then reminded him of his possible Christian usefulness and influence in coming years. Little did she dream how much of a prophet she was at that moment. Then she said, "Now I am going to kneel down and pray. Won't you kneel too?"

The boy hesitated a moment, his strong will seemed obstinate, the future hung upon that moment's decision, but the Spirit's wooing, the deep solicitude of the young Christian won, and as he dropped upon his knees beside her, she poured out her soul in earnest prayer to God for him. Deep conviction for sin took hold of him. He was not converted that night, but the Spirit continued to strive within his heart and a few evenings later at home at family prayer, the sweet peace of assurance came.

As the boy was leaving Miss B—'s home that Monday night, she asked him to come again the next evening. He went and found another boy about his own age there, who she had also invited. She repeated the method of the previous evening on the newcomer. He was converted that night and afterwards became a successful minister. As they left that night, she urged them both to come again the next evening. They came and found another of their companions there by her special request. Lovingly and tactfully she laid siege to him also and won him for Christ. She kept on quietly at her personal work until seven young people were converted. By that time the village began to glow with genuine revival fire. Cottage meetings were held and later many other Christian movements grew out of this effort.

Someone has said, "If truly the master passion of Jesus possesses us, overcomes us and submerges us, we will eagerly, yet wisely, move out to touch human souls that surround us." The master passion of Christ will win souls and if that passion really becomes ours, it will help us to leap over racial distinction and social standing, because that all-consuming love of Christ involves an all-inclusive vision of the tremendous value and cost of a human soul. Hence, it knows no boundary. We may be professed Christians, but what are we, collectively and individually, doing for the poor wrecks of humanity around us? Many of these people have been abandoned by loved ones and friends, left alone in a cold world to eke out a miserable existence.

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SPIRITUAL BLESSINGS OF THE CHRISTIANS—BOOK OF EPHESIANS

Jesse F. Lady

Part II

This is the second of a series of articles on Ephesians by Brother Lady. If you want to enjoy them read the book. If you love the truth you will be blest.

LET us begin the study of this epistle by entering the back door. This course of procedure many times proves more beneficial. "Take . . . the Word of God . . . with all prayers." Eph. 6:17-18. Why not let this beautiful scriptural truth serve as a door through which we enter the heavenly meditation of spiritual truths as found in this letter.

Many are agreed that St. Paul is at his best and greatest in the Ephesian letter. "Luther called this Epistle one of the noblest in the New Testament. Witsius calls it a divine Epistle, glowing with the flame of Christian love and the splendour of holy light, and flowing with fountains of living water. Alford calls it 'the most heavenly work of one whose very imagination is peopled with things in the heavens, and even his fancy rapt into the visions of God.'"

The Epistle opens with the usual salutation but nevertheless full of meaning. Will you open your Bible and note three significant phrases in the first three verses.

(1) "An Apostle, of Jesus Christ by the will of God." The will of God plays a significant part through the entire book. Paul, knowing the will of God for his life, would have every believer know the same for his life. Christian friend, are you living in the center of God's will? That is one of the Christian's redemptive blessings. When our will is linked with His sovereign will the great problem of our life is solved. "If any man will to do His will, he shall know." Jno. 7:17.

(2) "To the saints and faithful in Christ." This is the believer's twofold standing in Christ. Saint means "holy" or "set apart." We are not "called to be saints," but "called saints."

Having been set apart by the will of God, we are now described as faithful saints. Turn to Hebrews 10:23 and you will discover why we ought to be faithful. Here it is. Because God is faithful, therefore let us be faithful.

(3) "Blessed be God—who hath blessed us with all spiritual blessings. Blessed—Blessed—Blessing. This ties right in to the key thought of the entire letter. Let me repeat it. "Blessed us with all spiritual blessing in heavenly places in Christ." Yes, they are all ours "in Christ," by whom we are redeemed. What does by "every spiritual blessing" mean? Something much higher than the material, temporal blessings promised in the Old Testament.

The origin of these blessings is in the

heavenlies from God our Father. However the Father's blessings are very practical for the Apostle sums up in 1:10 "all things in Christ, both which are in heaven and which are in earth." "My God shall supply all your need according to His riches in glory by Christ Jesus." Thus, this word "spiritual" some have taken to mean "Spirit-bestowed."

Now that we have discovered the source of these blessings, let us enumerate some of them. "Chosen us" (By the Father), "Redeemed us" (By the Son), "Sealed us" (By the Spirit). These are three initial blessings. Get your Bible and complete the list in this first chapter, and you will soon feel the symptoms of a fresh blessing on your soul. Do not fail to associate these blessings with the three Persons of the Trinity and with the verses that precede and follow. Then connect up these blessings with the entire chapter, the entire letter, and the entire Bible.

Reader friend, are you sometimes tempted to think God does not hear, or He does not care, or that the circumstances in which you find yourself, and God's avowed pur-

poses in you, seem at utter variance. If such is the case then let these doubts be settled once and for all from the message in this first chapter of Ephesians. Look at the words "according to" and see how the Apostle builds up the glorious idea of God's ETERNAL PURPOSE concerning His people and also concerning this universe. Here they are—(1) "According as He hath chosen us before the foundation of the world", (2) "According to the good pleasure of His will; having predestined us to the adoption of children by Christ Jesus," (3) "According to the riches of His grace, wherein He hath abounded toward us, we have forgiveness of sins", (4) "According to the purpose of Him who worketh all things after the council of His own will, we have obtained an inheritance." Hallelujah! what a loving Father and Saviour.

So we might go on in this chapter enumerating word after word—and thought after thought—speaking of "the heavenlies," now "spiritual," now "riches," now "glory," now "mystery," now "light," now "love," but we leave the remainder for the reader to finish. Let your wings of inspiration rise to the divine heights until you sit together with the Apostle Paul in heavenly places in Christ Jesus. Dip your brush into the rainbow and paint the glorious future—His future for us—in glorious colours.

False Cults

THE promoters of "damnable heresies" are becoming more bold in pushing their tenets. Loud-speakers, books, tracts and magazines spread far and wide their bad odors. Let God's children or any who expect to gain Heaven be on guard against these emissaries of Satan, who are out to deceive souls. Do not accept their trashy books or publications unless to feed them to the fire before reading them. It is hard to play with fire and not be burned. They are dripping with delusive doctrines of the devil.

One of these cults is that of Russellism, a religion that was conceived in ignorance and born in deceit.

Russell, himself, was not a man of great scholarship nor of deep piety. He professed to have a profound knowledge of the Bible, and all questions that baffled the minds of godly men of all ages were as simple as A. B. C. to pastor Russell.

His ignorance was brought out in the Criminal Court, Hamilton, Ontario. He had sued Rev. J. J. Ross for libel. Under oath he admitted that his educational qualifications were limited to seven years' schooling and further admitted that he knew neither Greek, Hebrew nor Latin.

The names under which Russellism floats its banner are "Millennial Dawn," "The

Watch Tower," "International Bible Students Association," and now as "Jehovah's Witnesses." Their literature is put out by the Watch Tower and Tract Society.

1. It denies the deity of Christ.
2. Denies the bodily resurrection of Christ.
3. Denies eternal life to saints now.
4. It offers salvation in the next age.

Jesus Christ was not God, but He was known as the Archangel, Michael, and as God's representative He exercised His power and created all things. Such teaching is nothing short of blasphemy.

It teaches that while Jesus was on earth He was not God, and that He had but one nature, and that was human. "Neither was Jesus a combination of two natures, human and spiritual. The blending of two natures cannot produce one or the other, but an imperfect, hybrid thing which is obnoxious to the divine arrangement. In the flesh He was a perfect human being; previous to that time He was a perfect spiritual being."

It teaches that Jesus the man was annihilated. "Our Lord's being or soul was non-existent during his period of death." (Page 454, Vol. V.) "It was necessary that the man Jesus should die, but just as necessary that the man Christ Jesus should never live again."

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THE TREND IN REVIVALS OR THE REVIVAL WE NEED

Reverend H. E. Wiswell

(A Radio Sermon of "The Missionary Hour," the regular Sunday afternoon broadcast of The First Missionary Church of Fort Wayne, Indiana, Westinghouse, Station WOWO).

It is admitted by all thinking persons that America needs a genuine revival of spiritual religion, and that this need stands at the top of the list today.

Strictly speaking, to revive means to bring back to life. It assumes that life has become extinct; that vitality has been lost. To revive means to revitalize.

Surely there is not an observer of the times who would hesitate to confess that spiritual life has well nigh become extinct. This fact is apparent as we look OUTSIDE the church, and it is too true as we look WITHIN the church. Without question, great has been the spiritual declension.

Roger Babson says that seventy per cent of the church pews in this country are never used, but while the churches are seventy per cent empty the movies and saloons are crowded. It is further estimated that the church has reached only fifty per cent of the adult population of our country and only thirty per cent of the sixty million children and young people. Think it over! More than forty million children receiving no religious instruction. Professor Walter S. Athearn, of the Boston University, said:

"How long can the moral integrity of a nation be maintained when seven out of every ten of its children and youth receive no systematic moral or religious training?"

While the church is thus asleep, many are stealthily creeping into our pulpits and schools as "sheep in wolves' clothing," teaching "heresies," which are damning souls by the thousands. It is reported that more than half of our educational institutions of higher learning have been affected by, or are taken over completely by such doubters of God's Word. In the light of all this, do we not need a revival? But it is to be pointed out that all that goes under the name of "revival" is not necessarily a "genuine revival." Just as there are cordials which nourish, and poisons which begin by stimulating but end by killing—just so are there revivals which renew the strength of the church, and there are revivals (so-called) which depress and deaden. When asked which is preferred, all cry, "Give us a genuine revival or none." Yet for all that, the trend in revivals is toward the spurious non-genuine, and not toward the genuine. That is the

explanation of the fact that though some churches have a so-called revival every year, yet they are weaker than they were ten years ago. Let us see how it works.

First of all there is a dead church. It is dead because the majority of its members are absorbed in business or social affairs to the extent that the church gets very little of their interest. Most of the meetings they attend are "official." The devout, spiritual, and loyal members are in the minority. The prayer meetings are usually slimly attended, and very dull. The pastor so often is expected to do all the praying, testifying, and rejoicing. In such a church, usually discipline has been neglected for years, and various inconsistencies are common. So long as a member is either popular personally or wholly unknown, anything which will not make public scandal is winked at. If it is suggested that discipline is necessary, there is the cry: "We don't want any trouble; we have not had any for years."

Not long ago a minister told me that in his denomination names were never dropped from the membership so long as the person either attends, (no matter how occasionally) or pays something into the church. Moral conduct seems to be of little concern. Like situations afford fertile soil for a non-genuine revival. The main desire is to get "additions" to the church, when perhaps the best thing that could happen would be to have some "subtractions" from the membership list for the good of the influence of the church and the cause.

In so many churches, young people have not been trained in true religion, having thought that at any time they wish they can "join the church," and having seen many others do it without any great change of heart and life, and being susceptible, they are easily influenced to "join the church" during the "campaign." But alas, there is nothing said about "repentance," "The new birth," "prayer of confession," "saving faith," and the like.

Every effort is put forth to create and maintain a general spirit of good humor. No hymns on human depravity or guilt are in order now but rather, smooth, sweet hymns to lively spirited tunes. Rising for prayers or coming forward to sign a card or to take the preacher's hand must be made so easy, nothing being said about "counting the cost." Is there any wonder that the results are disappointing to the one who has merely "joined church?" And certainly such persons could make no contribution of spiritual strength and influ-

ence. The natural outcome is that after the "big meeting," which has given the appearance of being so successful, the church is actually weaker and worse off.

In contrast to this picture is the genuine revival. Without a single exception, to my knowledge, genuine revivals begin WITHIN the church. The outstanding characteristics are: earnestness, prayerfulness, obedience and concern. The most godly see the need first and begin praying for a revival. Of course they prayed before; but they pray more earnestly now. They felt the burden of sins before; it is almost crushing now. From them emanates a spirit which at first unconsciously houses the slumbering consciences of those who had lost their first love. Soon they begin to see themselves as they are. They repent, humble themselves, confess their sins, and take their former places in prayer, witnessing, personal work and faithfulness. When this becomes true of the professed church, then the natural result is that real agony of spirit possesses the converted for the unconverted. It will not be so difficult to pray with earnestness. There will be a desire to be right with God, and to help others to get right with Him. Fathers begin to think at their work of the peril of their sons; mothers find that they cannot sleep for thinking that their daughters, so affectionate to them, are not in love with Christ, and that if separated by death there is no ground to hope for a union in heaven. Just so does the wife who is a Christian begin to yearn over her husband who is not serving the Lord. And so it goes until a feeling akin to awe fills the church. It becomes so keen that even the irreligious begin to feel it. An appeal is made to sinners. At first nothing comes of it but a solemn stillness. Those who have witnessed nothing but spurious shallow revivals are surprised that more do not respond to the invitation. But one who knows the workings of the Spirit of God in a true revival is not surprised, for he realizes that it is not shavings, but coal that is beginning to burn. The unconverted are drawn toward Christ to the extent that they see that it is no light thing to be a Christian; that it means a renouncing of all sin, a turning from many things that some professed Christians love to do. They hesitate; they hold back; to take the step is not easy as in the spurious revival. But the spirit of earnestness comes upon the church the more, until there is soul travail; prayer seems to bring heaven and earth together. A mighty conflict is on between the forces of hell and the forces of righteousness. The enemy of souls bids high; his promises are great, but the Holy Spirit is faithful. Sinners tremble; they yield. Men, strong men, women of fashion, little children, fiery youth—all know that the Lord is in their midst.

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Mtshabezi Mission: Elder and Mrs. W. O. Winger, Elder and Mrs. J. Elwood Hershey, Mrs. Naomi Lady, Miss Mary H. Brenaman, Miss F. Mabel Frey, Mtshabezi Mission, P. B. 102M, Bulawayo, So. Rhodesia, S. Africa.

Macha Mission: Elder and Mrs. Elmer G. Eyer, Miss Anna Engle, Miss Edna Lehman, Macha Mission, Choma, Northern Rhodesia, S. Africa.

Sikalongo Mission: Elder and Mrs. R. H. Mann, Miss Anna Eyster, Sikalongo Mission, Choma, Northern Rhodesia, S. Africa.

Wanezi Mission: Elder and Mrs. J. Paul George, Wanezi Mission, Filabusi, So. Rhodesia, S. Africa.

India

General Superintendent: Bishop and Mrs. A. D. M. Dick, Saharsa, B. N. W. Ry., Dist. Bhagalpur, India.

Saharsa: Miss Anna M. Steckley, Miss Esther Buckwalter, Miss Leora Yoder, Saharsa, B. N. W. Ry., Dist. Bhagalpur, India.

Supaul: Elder and Mrs. Allen Buckwalter, Miss Ella Gayman, Supaul, B. N. W. Ry., Dist. Bhagalpur, India.

Madhipura: Eld. and Mrs. Charles Engle, Madhipura, Dist. Bhagalpur, B. N. W. Ry., India.

Barjora: * * * Barjora, P. O. Tribeniguni, via Supaul, B. N. W. Ry., Dist. Bhagalpur, India.

Missionaries on Furlough

Elder and Mrs. Cecil I. Cullen, Gormley, Ont.
 Annie E. Winger, Delisle, Sask., Can.
 Bish. and Mrs. H. H. Brubaker, Grantham, Pa.

Anna Wolgemuth, Lawn, Pa.
 Miss Effie Rohrer, Ludlow Falls, Ohio.
 Mary Kreider, Campbelltown, Pa.
 Verda Moyer, 41 Hillside Ave., Souderton, Pa.
 Miss Martha Kauffman, 319 Spruce St., Abilene, Kansas.

Mrs. Emma Frey, 2501 Bartlett St., San Gabriel, Calif.

Miss Sadie Book, Ramona, Kans., Box 93.

Elder and Mrs. L. B. Steckley, 105 N. W. St., Abilene, Kansas.

Elder & Mrs. D. B. Hall, Upland, Calif.

Elder and Mrs. G. E. Paulus, Grantham, Pa.

HOME MISSIONS

City Missions

Altoona Mission, 613 Fourth Ave., Altoona, Pa., Herman G. and Laura Miller.

Buffalo Mission, 25 Hawley St., Buffalo, N. Y., Walter and Sadie Reighard.

Chicago Mission, 6039 Halsted St., Chicago, Ill., Sarah Bert, Supt. Emeritus; C. J. Carlson, Supt. and Pastor, Avas Carlson, Harriet Gough, Alice K. Albright.

Dayton Mission, 601 Taylor St., Dayton, Ohio, W. H. and Susie Boyer, Eva Dick, Angeline Cox.

"God's Love Mission," 1524 Third Ave., Detroit, Mich., William and Willa Lewis, Janna Goins, Elinor Poley.
 Home Address: 2033 Hazel St.

Messiah Light House Chapel, 1175 Bailey St., Harrisburg, Pa., Joel and Fathie Carlson, Anna Wolgemuth, Anna Mary Royer. Phone: 26488.

Philadelphia Mission, 3423 N. 2nd St., Philadelphia, Pa., Jesse and Esther Hoover, Emma Crider, Sarah Brubaker.

Life Line Gospel Mission, 832 Kearney St., San Francisco, Calif., Supt. to be supplied. Grace Plum, Ruth Bowers.
 Home Address: 311 Scott St.

Welland Mission: 36 Elizabeth Street, Welland, Ont., Can., Edward and Emma Gilmore, Mary Sentz, Luella Heise.

Rural Missions

Canoe Creek Mission, Hollidaysburg, Pa., R. 2, Elwood C. and Ethel Flewelling, Elizabeth Brubaker.

Gladwin, Michigan:
 Mt. Carmel, Charles and Myrtle Nye, Lucy Gibbony.
 Oak Grove, Melvin Stauffer.

Houghton Mission, Tillsonburg, Ont., Can., R. D., Chester F. and Ruth E. Wingert, Idellus Sider and Annie Winger, Glen Meyer, Ont., Can. R. 1.

Kentucky, Albert H. Engle, Supt.
Fairview, Ella, Ky., Hershey and Dalta Gramm, Emma Rosenberger.

Garlin, Albert and Marjorie Engle, Imogene Snider, Mildred Hann.

Home Evangel, Knifley, Ky., Harold and Alice Wolgemuth, Ruby Clapper.

North Star Mission, Meath Park Station, Sask., Can., Albert and Geneva Cober, Lewis and Gladys Sider.

Stowe Mission, Stowe, Pa., John A. and Emma L. Climenhaga, Rosa Eyster.

Institutions

Messiah Home, 2001 Paxton Street, Harrisburg, Pa., Eld. and Sr. Irvin O. Musser, Steward and Matron.

Messiah Orphanage, Florin, Pa., Bro. Robert B. Resconsin, Steward, and Sr. Dorothy Resconsin, Matron.

Mt. Carmel Orphanage, Coleta, Illionis, Supt. and Matron Bro. and Sr. Paul Book; Helper Sr. Amelia Brubaker.

Beulah College, Upland, California.

Jabbok Bible School, Thomas, Oklahoma.

Messiah Bible College, Grantham, Pa.

Ontario Bible College, Fort Erie, North Ont.

Evangelistic Slate and Special Announcements

Allen G. Brubaker, Granville, Pa.
 Mechanicsburg, Pa., November 15-29.

Henry A. Ginder, R. 2, Manheim, Pa.
 Nottawa, Ont., Nov. 1-22, 1942
 Free Grace, Pa., Nov. 29-Dec. 13, 1942.
 Welland, Ont., Dec. 27-Jan. 17, 1943.
 Chambersburg, Pa., Jan. 24-Feb. 14, 1943.
 M. B. C. Grantham, Pa., Feb. 18-28, 1943.
 Markham, Ont., Feb. 29-Mar. 24, 1943.

O. B. Ulery, 1325 Maiden Lane, Springfield, O.
 Garlin, Ky., Nov. 3d to 22nd.

REVIVAL AT FAIRLAND

A series of revival meetings is scheduled to begin at the Fairland Church, Cleona, Pa., on Monday evening, Nov. 9th. Eld. Jesse F. Lady will be the evangelist.

A Great Need

The Mt. Carmel Orphanage is very much in need of additional help at once. A total of nineteen children are now being cared for, which is quite an increase from several months ago.

We make this an earnest appeal for either a man and wife, or two sisters who can give themselves to this worthy cause. The present workers are composed of a man and wife, and a sister, and although they are nobly carrying on, and doing a fine work, the load is too heavy to be borne indefinitely. Will you not respond?

All correspondence should be addressed to the Secretary of the Board, Asa Kreider, Milledgeville, Illinois.

A Wise Mother

A CONSCIENTIOUS Lincoln mother, whose two youthful sons were involved in a series of petty thefts has taken the matter partly into her own hands in an effort to convince her boys that crime doesn't pay.

Among the things taken were twenty-six milk bottles which the boys later sold. The mother bought twenty-six milk bottles, learned from the boys and from officers of the homes from where they were taken.

Taking her boys, she led the pair to each of the homes, ordered the boys to knock at the doors, and when the occupants answered the knock the boys gave back the milk bottles, said they were sorry and begged forgiveness.—*Selected.*

Is It Our Excuse, Too?—*But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.* Billy Sunday is credited with the story of a Negro convert whom he stopped one day and asked the question: "If you were walking along the road and saw a low branch and on that branch a nice fat chicken, what would you do?" "Please don't ask me dat question," begged the dorky. When Mr. Sunday insisted upon an answer, the Negro replied: "Well, Mr. Sunday, you know Ah's only an infant in de Kingdom." It is to be feared there are many infants in the Kingdom who are not young in years, but who have failed to grow because they have not made use of the means of grace.

—From the King's Business.

News of Church Activity

DOES THE MESSIAH RESCUE AND BENEVOLENT HOME NEED ANY CONTRIBUTIONS?

IN attempting to give an intelligent answer to this widely discussed question it is not the purpose of the members of the present Board of Trustees to unduly shift a flow of donations and contributions from any other institution under the auspices of the Brethren in Christ Church, but simply to impress upon the Brotherhood at large that the Messiah Home is continuing its mission of benevolence and charity to the aged servants of the Lord, to retired missionaries, some of whom have given nearly thirty of their best years on the mission fields and many other members of our body of believers who have through sickness, or other unfortunate circumstances in their lives become aged and void of finances sufficient to provide for themselves comfortable places to spend their declining years. In the general report to this year's Annual Conference, Minute Book, Page 112, you will find that during the fiscal year ending December 31, 1941, the Home has extend-

ed charities and benevolences to the amount of \$3,500.00. To give proper care and nursing to about 10 bed patients, 11 disabled, and 2 mental cases requires a staff of 6 practical nurses and the guidance and supervision, of a registered nurse, who in turn receives direction from the Home physician.

This institution does not think it advisable to claim annuity money as its own before the death of the annuitant and also feels bound to hold a sufficient amount on hand, so that in case of some unforeseen emergency, the Home would be able to return the balance due to each surviving individual or Life Member. This will probably explain to you, why these amounts are not at once used for maintenance and why the Messiah Home continues to be in need of contributions and donations.

Signed, BOARD OF TRUSTEES,
Messiah Rescue and Benevolent Home.

September though the past week has been almost perfect fall days. The harvest has been so late some of the farmers have grain still not cut, others are through cutting and are threshing. The crops were frozen so soon that grain is of poor quality. However most every one has had good gardens and the vegetables are all mostly stored in our cellars. Potatoes are generally very nice size and a fairly good yield.

Bro. & Sr. Lewis Sider arrived here August the eighth and were with us for our love feast, for the dedicatory service of the new church on the ninth of August and they assisted in our Bible Conference program the day following. They have truly been appreciated by all and are taking entire charge of the Paddockwood work and are having services there every Sunday. We trust this will greatly strengthen the work there. They also give splendid assistance in the Howard Creek services on Sunday mornings.

Since they are here they have had their faith tested. Little John age 18 months had difficulty in getting acclimated. Mosquitoes were so bad at first and from these bites a skin infection, known as impetigo got started. He developed such a severe case it was necessary to leave him in the hospital for nine days. He is quite good now for which we thank the Lord. They are still living here in the mission home but hope to move into their own quarters in the near future. They had hoped to be settled long ago but were disappointed when the time came for them to move. At present it looks very promising for them to locate close by the mission home. We hope this will be satisfactory for all concerned.

We have been blest with considerable fruit we were able to buy and we canned a quantity of peas from our garden. We are indeed pleased with these things. Of course we do not have the variety others may have but we are glad for all these things.

We bought a third horse to help us get around better this winter and an extra cow to help with our expenses. Though this makes more chores it was thought advisable to carry on the work.

The financial report follows.

Home Mission Treasurer's Report July, August, September, 1942

Balance on hand, July 1, 1942	\$ 497.17
Lizzie Lenhart annuity	500.00
Rosebank S. S., Kan.	16.14
Messiah Home Cong.	32.14
Fox Hollow S. S.	4.06
Union Grove S. S., Ind.	40.00
Barton Star Pledge	5.00
Ethan Kreider Pledge	3.00
Carlisle S. S.	56.44
A Sister, Elizabethtown	10.00
Vernon A. Lyons Pledge	5.00
Walter Lehman and Parents	40.00
Moortown S. S., Mich.	14.00
A Sister in the faith	25.00
Sr. Kuhns	10.00
Pasadena Mission Prayer Band	10.00
Pleasant Valley S. S.	17.96
Montgomery S. S.	35.00
A Bro. & Sister, Mount Joy	30.00
Rocksbury Camp Meeting	52.00
Manor Pequea Dist.	122.30
Cross Road Vacation Bible School	35.03
Englewood Chapel S. S., Iowa	6.25
Mechanicsburg S. S.	37.33
Interest on Note	25.00
Martinsburg S. S.	26.89
Grantham Dist.	50.00
Alfred Rotz	100.00
New Guilford Dist.	193.10
Virginia Bible School	4.95
Mrs. Andrew Slagenweit, refund	10.00
S. G. Engle	5.00
John E. Zercher	20.00
Mt. Rock S. S.	52.50
Messiah Home Cong.	38.65
Sale of Arcadia Church	400.00
Mastersonville S. S.	104.55
Paul Wolgemuth	5.00
Stowe S. S.	20.00
Grantham Dist.	50.00
Harold Zercher	10.00
1/2 Waynesboro Harvest Meeting	15.00
Souderton S. S.	46.57
Fairview S. S., O.	26.81
Pleasant Hill S. S., O.	28.73
Conference Offering	1300.00
Palmyra S. S.	62.40
Bethel S. S., Mich.	30.32
Bro. & Sr. G. G. Lyons	50.00
Cedar Spring S. S.	57.94
Saxton S. S.	11.84
Balance and Total Receipts	\$4360.07

Expenditures

Carl Stump	\$ 20.00
Edna Booser Ann. Int.	6.00
Fannie J. Sanders Ann. Int.	38.50
Katie L. Musser Ann. Int.	8.75
Home Owners Loan Corporation	17.40
Lewis Sider fare to Canada	60.00
Carl Stump fare to Detroit	10.00
C. N. Hostetter fare to Detroit	15.00
Rosa Eyster fare to Stowe	19.56
Mildred Hann fare to Ky.	19.75
Emma Rosenberger fare to Ky.	21.74
Ida Eckman fare	30.00
E. V. Pub. House printing	22.29
Eli Ginder Moving Amos to Va.	25.00
Amos Ginder rent	11.11
Mildred Funk fare	25.57
Home Owners Loan Corporation	17.40
Anna Mary Royer fare to Hbg.	18.00
Tax on Light House Mission	22.10
Balance on Lewis Sider Moving	66.00
Special Mich. New Church	35.03
D. E. Jennings, use of car	10.00
Home Owners Loan Corporation	17.40
Ross Morningstar rent	8.00
Workers' allowance	1519.17
Amos Ginder 3 mo. rent	33.34
Elizabeth A. Landis Ann. Int.	5.50
Mary Hoffman Ann. Int.	4.00
Lizzie Lenhart Ann. Int.	7.25
Fannie Sanders Ann. Int.	38.50
Note bearing interest	1500.00
Total Expenditures	3652.36
Balance October 1, 1942	707.71

Very humbly submitted,
Abner Martin, Treas.

Canada

MEATH PARK, SASK.—Dear Readers and Friends—We greet you in the name of Jesus. Truly we praise Him for his wonderful works and the blessings He gives so freely. Our hearts are encouraged for the way He meets with us of late. It seems that the community has taken a new interest in the things of the Lord and we rejoice to see this.

We are having fall-like weather, cool rainy and snow flurries in the later part of

Receipts

Bro. Martin	\$ 2.00
Aquila and Priscilla	5.00
Wainfleet S. S.	35.09
Bertie S. S., Stevensville, Ont.	43.72
Lincoln S. S., Delisle, Sask.	16.75
Miriam Climenhaga	5.00
Pleasant Hill S. S., Brown Co., Kans.	16.57
Bro. Davidson	2.82
Murray Wideman	1.00
Locke S. S., Indiana	26.31
Bro. and Sr. R. J. Senseman	10.00
A Friend	2.00
Local Offerings	6.05
Sold Hogs	109.18
Eggs, butter and cream	32.04
Other Receipts	96.05
	\$409.58

Expenditures

Groceries	\$ 87.82
Car expenses	31.40
Equipment—lumber, wagon, fencings	77.46
Miscellaneous	5.46
Stock (horse and cow)	115.00
Feed	11.89
Wages	20.00
Deficit July 1	18.49
Other money paid out	22.75
	\$390.27

Balance on hand Oct. 1 \$ 19.31
Yours in fellowship,
Albert Cober and Workers.

REPORT OF BOYLE TENT MEETING

—Greetings to the Visitor Family. Another year has rolled into Eternity and we have once more been privileged to have another tent meeting. Our hearts have been inspired anew to fight against sin and hold up the standard of Holiness. Our tent was pitched

beside our church with Bro. & Sr. George French of Springvale, Ont., as workers. May God richly bless their untiring efforts in His service.

Our evangelist, Bro. John Rosenberry from Knoxville, Iowa, was unable to be with us the first two services and Bro. Edward Gilmore of the Welland Mission brought us the opening messages which were much appreciated. On Tuesday evening, August 4, Bro. Rosenberry arrived well filled with the Spirit to begin a battle for souls. The interest from the beginning was good.

As the old fashioned gospel truths were hurled forth conviction seized hearts. We are glad for those who had courage to take a stand and kneel at an altar to be saved and for others who felt the need of a deeper work and came to be sanctified. It was not an unusual sight to see souls at the altar. Help us pray that those who received help may stand true and walk in all the light He sheds on their pathway.

One scene that blessed our soul was a young Catholic girl who bowed at the altar and with tears streaming down her face sought pardon. She was broken hearted and when told to pray she said, "I don't know what to say." She said the first night she came to the tent she felt she should go to the altar but thought we didn't like Catholics. We said her religion was more like worshipping idols but when we come to Jesus and confess our sins He gives us something in our hearts that we know and she put her hand over her heart and said "Oh I know I can feel it." She is entering high school this fall and said she would be taught to dance and knows it is wrong. She needs your prayers.

We appreciate these seasons of refreshing together. May the Holy Ghost keep us alive and on fire until He comes.

Our tent meeting closed with deep interest and conviction resting on the people. Many who were present should have accepted Christ but again turned their face against the light.

We pray God's choicest blessings on Bro. Rosenberry as he labors to bring the lost of earth to a saving knowledge of our Lord and Saviour Jesus Christ.

Cor. D. Traver.

Kentucky

GENERAL REPORT OF THE KENTUCKY WORK—By Albert H. Engle—"Hitherto hath the Lord helped us." It is only by the Lord's help that we have been able to continue in this work up to the present time, and that we have been able to accomplish anything of eternal consequence.

God has blessed our group of workers with good health, generally, this summer. This enabled us to continue our work without any serious interruptions. Sr. Snider took a vacation of several weeks with her folks in Oklahoma, and the Wolgemuths a couple weeks with their folks in Penna. And in this belated report we can add that the Gramms took a couple weeks' vacation in Ohio. Also the writer is off the field for a revival at Grantham, and his family plan to spend the last week or so with him and return together right after the revival. These trips are being planned before gas rationing curtails car traveling.

The Lord has blessed us with a good growing season, making it possible for us to enjoy the blessing of vegetables on our tables. However this was an "off season" for the orchards in this part of the country, so the supply of fruit was limited.

During the summer we had three series of tent meetings and a revival at the

Grassy Springs Church. Detailed reports of these meetings appear in our Quarterly Bulletin. Suffice it to say here that the services of Bro. John Rosenberry in the tent meetings at Knifley and Miller Fields were greatly appreciated and attended with large crowds. We thank God for about 25 professions of faith in these meetings.

For the last tent meeting at Bloomington and the revival at Grassy Springs we were blessed with the faithful ministry of Bro. Harry Brubaker. There were about 12 professions of faith in these meetings. Bro. Brubaker's messages were a real blessing to all and we hope eternity will reveal much profit through his ministry.

A phase of the work which has required much of the attention of the Garlin group of workers, especially, was the completion of the building of, and preparation for the dedication of, Beulah Chapel. We herewith submit a few summarized statements. Bish. Ulery officiated in the Dedication services which were attended with the blessing of the Lord and a large crowd of people.

There was a liberal response to the appeal following the treasurer's report in which it was revealed that there was a deficit of \$368. Beginning with a number of \$25 pledges, about \$450 was raised, the excess, starting a fund for a much needed furnace to replace the inadequate used circulating heater which had been installed.

The total cash cost of the building was \$2331.91. Most of the labor was donated. We make special mention of 8 weeks of supervision and labor by Bro. M. G. Engle of Oklahoma, without which we do not know how we could have succeeded. Local cash donations amounted to \$661.50 plus about \$360 in cash and pledges raised on the day of Dedication. Donations from the church-at-large totaled \$1301.67, of which \$720.97 came from Ohio plus \$95 pledged on the Day of Dedication.

We very much appreciate this church building and the liberality of friends who made it possible. We believe that God who effected a veritable miracle in the erection of this building will enable us to pay for the furnace which is now being installed.

Pray for the revivals at Evangel Chapel, Fairview, and Beulah Chapel this Fall.

Donations of produce are reported in our Quarterly Bulletin. In addition we wish to hereby recognize the donation of 68 lb. of dried fruit by friends in Calif. for our three stations. We are sure the Lord will bless the givers abundantly.

We are very grateful for the response of our local people whose cash contributions for the general operating expenses of the work set a new record, amounting to \$125.69. Also we are grateful for the liberal donations from the church-at-large making it possible for us to close this quarter's accounts with a balance.

Financial Report for July, Aug., Sept.

Receipts	
Pleasant Grove Congregation	\$ 20.00
Elvin Wilkinson and wife	22.00
Haskel Riddle and wife	20.00
Eula Stevenson	1.00
"A Friend"	10.00
Beulah Chapel Congregation	4.20
Bloomington Congregation	5.14
Grassy Springs Congregation	7.01
Cecil Beeson and wife	2.00
Mildred Hann	2.00
Albert H. Engle and wife	3.00
Fairview Congregation	1.60
Tartar Congregation	6.25
Tartar (Special for lights)	1.41
J. O. Wolford	1.00
Evangel Chapel	2.37
J. C. Holcomb	1.00
W. R. Goodin	5.60
Dunbar Hill Congregation	3.41
Spout Spring Congregation	2.70
Ruby Clapper	2.00
Harold Wolgemuth and wife	2.00
Manheim Sunday School	10.00

Chas. Bitting and wife,	22.00
Douglasville, Pa.	
I. G. Engle, Thomas, Okla.	5.00
Archie and Corrine Fike, Garrett, Ind.	25.00
Manor Sunday School	59.07
Mrs. Mary Cody, Dayton, O.	5.00
Martinsburg S. S., Pa.	33.02
Upland S. S., California	42.84
"A Friend", Chicago, Ill.	5.00
Martha Kuhns, Mt. Joy, Pa.	10.00
O. B. Ulery, Springfield, O.	5.00

TOTAL RECEIPTS\$347.62

Expenditures	
Garlin: Car, gas, etc.	\$ 42.98
New Tire	16.41
Table account	33.38
Fuel	6.35
Electric	9.00
Miscellaneous	9.86

Total for Garlin\$117.99

Home Evangel: Car account	\$ 26.80
Vulcanizing tire	7.75
Fuel	8.60
Table	21.70
Miscellaneous	5.86

Total for Home Evangel\$ 70.71

Fairview: Car account	\$ 30.23
Table account	29.46
Fuel and light	15.10
Garden and orchard	6.73
Miscellaneous	9.57

Total for Fairview\$91.15

QUARTERLY BULLETIN, Partial cost of material and mailing 4.50

TOTAL GENERAL OPERATING EXPENSE\$284.35

INSURANCE, repairs, and improvements on properties since Jan. 1, 1941:	
Garlin	9.22
Home Evangel	8.48
Fairview	4.18

Total Property Accounts\$ 21.88

TOTAL EXPENDITURES\$306.23

Deficit, July 1, 1942 22.72

TOTAL EXPENDITURES PLUS DEFICIT\$328.95

BALANCE on hand, October 1, 1942\$18.67

Report From Home Evangel—by Harold Wolgemuth—We look forward as the "Bride of Christ" with great anticipation! We see the armies of Egypt and the German armies at the gates of the Caucasus seemingly closing in on Palestine. Might this be drawing toward the great battle of Armageddon in Northern Palestine? According to the last issue of the "Times", Sept. 11, the Cairo, Damascus, Istanbul Railway runs directly through this section of the Holy Land. We must keep watching and praying for Jesus is soon coming.

Our tent meeting at Knifley was well attended but we did not see as many find the Lord as we had hoped for. However, much good has been accomplished. Interest has increased in the prayer meetings. Also through these meetings we contacted more communities than at any time since we have been here.

Our Sunday School has also increased in attendance, in spite of the fact that many families have moved away, some for work, and quite a few boys in the service. Last Sunday there were 67 present; we hope the attendance will yet increase.

Last Sunday night Mrs. Lonza Perkins passed away. Her request was to be buried near Evangel Chapel on the land of her son Jimmie Perkins. Thus a cemetery has been started by the church. Jimmie donated the land to the church. Friends and neighbors cooperated in making up money to make and record a deed. Grass seed is to be sown later and a fence put around it. We are thankful to have a cemetery by the church. May God bless all who have made it possible.

Report From Fairview—by Hershey Gramm—The days of the quarter which has just passed have seemingly gone faster than a weaver's shuttle. Our tent meeting began

July 13 with Bro. John Rosenberry in charge. The meetings were well attended, and as the meetings progressed the Spirit of the Lord seemingly became more manifest in convicting power.

There were twenty who professed during this meeting, and time and again as souls prayed through, the Lord filled them to overflowing with shouts of victory filling the air. This was indeed an old-fashioned meeting. After the tent meeting was over there were seven who followed the Lord in baptism. Some had been baptized previously. May each of these remain true till Jesus comes is our prayer.

The Sunday Schools have not held up in attendance this quarter due to various things. Some have been called into the armed forces and some have gone away to work. We are very glad to see those who have gone away to work coming back home, and we believe it will soon tell for the good in our various services.

We also appreciate the help that has come to our station in the person of Sr. Emma Rosenberger. May the blessing of the Lord be upon her as she labors with us for the salvation of the lost.

Pennsylvania

HUMMELSTOWN, PA.—A tent meeting was opened in the Dauphin and Lebanon district on the evening of Aug. 29 at Hummelstown, and continued for 3 weeks with very good interest, considering the rationing of different things.

Bro. Henry O. Musser of Elizabethtown, the evangelist, brought soul stirring messages nightly that brought conviction to the hearers, and quite a number knelt at the altar—some to be saved, others for healing, and some children were dedicated to the Lord.

We had ideal weather through these services.

May God bless our Brother as he goes forth in His name.

Clayton M. Engle

TESTIMONY

Dear Brethren and Sisters,

Greetings in the precious name of Jesus. How greatly to be praised is His name above all other names. Truly He has done great things for us, whereof we are glad. How I praise Him for the wondrous work He has done in my life. Today I can testify to victory in my life. For almost seven years I testified to the saving power of Jesus' blood, but now I can also testify to the sanctifying power experienced in my life.

I was saved in December of 1935 by faith in the blood of Jesus Christ my crucified Lord. In February of 1940, during Bible Conference at Messiah Bible College I sought the experience of sanctification, and received a blessing from God. I testified to the experience and accepted it as that for which I was seeking. But as time went on I knew I was lacking power to resist temptation and to live a victorious life. I realized I had not the power of the Holy Ghost within. So I ceased testifying to sanctification, but continued to praise God for saving me and blessing me, temporally. This past summer I realized something must be done for I was miserable, discontented, and not satisfied. I continued to attend services as I was accustomed to. And the past month or two nearly every sermon preached at the Messiah Home was about sanctification and hit me. Invitations were given to go to

the altar of prayer and I knew that was where I must go to receive the "Blessing" and I also know I would receive it if I went. But still I resisted.

Sunday, September 20, we had a very stirring message on sanctification and the invitation was given to seek it but still I held back. I wasn't ready to yield. No one yielded. But daily last week conviction increased on my heart. I knew I must soon do something about my heart's condition. So in our midweek prayer meeting I took the step. I confessed before the congregation I was not happy, I was not right. And I knelt and prayed. Others came and prayed with me but still I didn't feel satisfied. Two others came for prayer after I did and they got the blessing and still I was struggling. I wasn't making much headway. I wasn't in earnest. So when I came to the conclusion no one else could get me through and I must be in earnest and do something to receive it, I prayed, forgetting what others might say. And I found there was rubbish there in my heart to be cleaned out. And I thought my all was on the altar, but God showed me my heart. Finally peace came. I felt clear before God. I felt empty of self and self-works. I felt ready to receive any shouting, or crying, or laughing blessing. I had to accept it on the grounds of faith alone. But I know I have it in my heart. I know God has answered my prayers. I now feel free and my determination and desire is to live for Him who gave Himself for me.

If you have heard me testify any time to sanctification, I now ask your forgiveness. And when I asked for a ministerial license I told the Home Mission Board I was sanctified but was not then, but now I am. So I ask them, with the Church at large, to accept my confession and forgive me.

Your brother in Christ,

Glenn Hensel

A Day in Virginia

Early Sunday morning, Oct. 3, a group of the Bethel Mission Sunday School and some of the workers gathered at the Mission for the yearly trip. This year it had to be short on account of tires and gas. It was decided to visit the school conducted by Bro. and Sr. Ginder.

Leaving here early on Bro. Jennings' truck, the group taking their lunch with them had a pleasant trip over the hills, a distance of about eight miles to the Sunday School held at Spencer Church. Others were picked up along the way.

The Spencer Church is a nice church building nestled in the hills with a stream passing near; quietness and a nearness to God was felt. I believe there were thirty-eight or forty there for Sunday School. Sr. Ginder taught the smaller children and Bro. Ginder the older ones. The younger group sang many songs for us, having learned many since Bro. and Sr. Ginder have opened the school.

After Sunday School some benches were taken out in the church yard and we all had our lunch together enjoying sweet companionship with young and old. A little distance from the church a good spring was found at the spring house of a nearby farmer. Children and older ones all enjoyed the refreshment had from it. We tarried a while enjoying visiting with the people over there, then decided to go and see the home of Bro. and Sr. Ginder. Gathering their Sunday School and ours together we took them on the truck and went some distance back up the hills to where a store building stood.

This store building looked on the outside

much like any country store might, only very clean. The barred windows made any one think they had really come to a store but the inside was a transformation and the open doors revealed this. Going in to the large room we found the store room converted into a very comfortable and homelike living room. Counters were transformed into places for books and photos, etc. A sewing machine at the front window, a dining room table and chairs near the front door, beautiful dishes upon the "store shelves" partly hidden by curtains draped homelike made one feel they had stepped into a dining room. A little farther back we found ourselves in a cozy living room, next to it was a small bedroom so nicely arranged, and toward the front next to the bedroom, which was at the back, was the cutest kitchen one could find. All this was the result of much work on the part of Bro. and Sr. Ginder. We appreciate it all because of their willingness to do all those things for the cause of Christ. Truly they deserve encouragement and praise for so willingly taking things as they came to them and making the best of what looked impossible.

After enjoying our visit there so much, we were reluctant to leave. We again gathered the two schools together with their leaders from over there and brought them to Bethel Mission. A little time intervened between the arrival and the beginning of Sunday School at Bethel. The young people and children played awhile then were gathered in again for worship. Bro. Ginder taught the young people's class here as usual. Our number was fifty-one in attendance.

Later in the day a truck came from over in Bro. Ginder's community taking the group back from over there. All told, we felt it was a day well spent in the contact made by the two schools.

We ask all to continue to pray for the work in Virginia and the workers. We especially appreciate Bro. and Sr. Ginder in the work and they are doing wonderfully well. The third Sunday night of the month is his appointment here at Bethel Mission.

In His service,

Denny & Marie Jennings

— MARRIAGES —

NIGH-DAVIS—Gordon, son of Mr. and Mrs. Chas. Nigh, and Hazel, daughter of Bro. and Sr. Alfred Davis, both of Stevensville, Ont., were united in marriage on Saturday, October 24, 1942, at the home of the officiating minister, Bish. Bert Sherck.

May they choose the Lord as their guide through life.

TYRELL-CRONK—On September 12th 1942 at 7:30 o'clock at the home of the bride's sister, Bro. and Sr. Orland Teal, Springvale, Ont., there occurred the marriage of Sr. Rhoda Mae Cronk, daughter of Sr. Levi Cronk and the late Bro. Cronk to Mr. Grant Tyrell, son of Mr. and Mrs. William Tyrell, Cheapside, Ont. The ceremony was performed by Eld. Paul A. Nigh, Springvale. May God's blessing attend them as they travel life's pathway.

— OBITUARIES —

NIGH—Joram Nigh, son of the late Solomon and Sarah Nigh, was born June 12, 1888, and fell asleep October 20, 1942, aged 54 years, 4 months, and 8 days.

On June 23, 1913 he was married to Sr. Alma Estella Sider. After their marriage they moved to his homestead, 12 miles from Kindersley, Saskatchewan. They remained there 11 years, during which time he was ordained first as a deacon, and later to the ministry. It is interesting to note that he was ordained to the deaconship by Bishop S. R. Smith and Elder George Detwiler, and to the ministry by Bishop J. R. Zook.

(Continued on page 376)

OUR SUNDAY SCHOOLS

OUR MOTTO FOR 1942: Every member of the School in his place, on time, striving toward the ideals of a 100% Sunday School.

This Department, conducted by the General S. S. Board, appears in the first issue of each month. All material for this Dept. should be sent to C. W. Boyer, Sec'y, 2101 Windsor Road, Dayton, O.

Christian Sunday Schools in India of the B. in C. Mission

M. Effie Rohrer

In India there is an India Sunday School Union Office where various kinds of supplies for use in the Sunday School may be purchased.

This India Sunday School Union puts forth great efforts in promulgating the Sunday School work. They have a field representative whose business it is to visit all Sunday Schools of all missions (where ever invited). This representative gives talks to the Sunday School, suggests new methods of teaching—or new projects for the school with the idea in mind of increasing the interest in the study of God's Word.

Through this I. S. S. U. graded lesson text books for the Sunday School are obtainable. The lessons are adapted to the scholars according to age.

Our Sunday Schools have been using these graded lesson text books with good success. The pupils of the S. S. are promoted each year to a higher class according to their age (with no examination).

However there are examination questions also set by the I. S. S. U. for all the classes including the International Sunday School lessons which are used by the Bible classes.

A tentative list of probable candidates for the yearly examination is sent to the

I. S. S. U. office in the forepart of the year. This gives the examination committee intimation as to how many question papers in each standard will be required. This list is again certified in the latter part of the year with any change listed.

Teachers of the different classes may also take an examination, covering the work he or she has covered with the pupils of the class. These examination questions are different than the ones sent for the pupils of his class. Examinations are not compulsory. All capable pupils are encouraged to take the examination.

Certificates are rewarded to all candidates who take the examination with a passing grade.

Other rewards are also given by the I. S. S. U. to those who pass with good grades. First prize, a whole Bible, a second prize, the New Testament. Those who pass with distinction receive a medal, price paid by his or her own Sunday School. The medal may be substituted with another gift according to the pleasure of the S. S.

Many of our pupils have received medals—Bibles and Testaments for their work. Also our own schools have stood first in these examinations covering a certain Hindi speaking area.

Our own school has offered prizes to the Bible class pupils who at the end of the year are able to recite all the golden texts of the year without mistake. Must be recited as they have been studied.

(Christian Sunday Schools referred to in this article include orphanage children, native Christians and their children, boarding students, and missionaries and their children. They do not refer to the S. S. work carried on by the missionaries among heathen children in their own villages.)

—Ludlow Falls, Ohio

Note: The foregoing article was written by Sr. Rohrer for this department some time ago. In the meantime, as we know, the mission work in India has been seriously affected by war conditions, and doubtless the aggressive and effective S. S. program pictured here has likewise suffered. Nevertheless, we feel that the article is still of interest; and further, that it is worthy of study with a view to the practical value which the methods described may have for our own S. S. work.

"Our Challenge"—

And How We Met It

Has your School been making efforts to meet the challenge which has come to us because of the decline of 30% in our total average attendance last year?

If so, would you please write a brief report for this department, explaining the steps you took, methods used, etc., to meet the challenge as far as your School was concerned, also reporting results as shown at the close of the year? A report of what your School has done, and plans followed, may provide helpful suggestions that could be used by other Schools.

Arrange now for someone to prepare this report on, "OUR CHALLENGE—And How We Met It", and send it in at the close of the year.

May God direct and bless your efforts as you "Pray", "Believe" and "Work" in the interests of your Sunday School.

IS THE CHURCH PROGRAM OF TODAY ADEQUATE FOR TOMORROW?

Monroe Dourte

Text—Psa. 48:12-14.

WALK about Zion, and go round about her: Tell the Towers thereof. Mark ye well her bulwarks, consider her Palaces; that ye may tell it to the generations following.

For this God is our God forever and ever: he will be our guide even unto death."

How timely a topic, when leaders of nations are investigating the adequacy of the nations' defense, its industrial program, etc.

Leaders of the church do well to examine the church program and consider seriously its adequacy.

Our Tomorrows always show what our Todays have been, or our Todays reflect our Tomorrows.

It was Timothy's yesterdays that counted so much for his todays.

It was Moses' yesterdays that made him the great leader of his today.

For the structure which we raise,
Time is with materials filled
Our todays and yesterdays,
Are the blocks with which we build.

Turn with me to Psa. 11:3 and notice this text: "If the foundations be destroyed, what can the righteous do?" Let me read this text in the original rendering; "If the foundations be destroyed, what have the righteous been doing?" What a charge faces the church, what a mighty challenge to her program.

The Church Program, what is it? I think we can classify it under four heads.

FIRST

Educational.

a. The Sunday School; what a great factor in her program. May I mention one phase of this part of the program that needs careful guarding. That of decision for Christ. It is not sufficient and our program will fail if we demand a few

promises, such as reading the Bible or saying a formal prayer. No! No! we must emphasize thorough conversion.

- Daily vacation Bible Schools.
- Christian Colleges.
- Home Department & Cradle Roll.

SECOND

Her Benevolent Endeavors.

- Old People's Home.
- Orphanages.
- Refugee Relief Work.
- Sewing Circles.

THIRD

Evangelization.

The entire church Program must have this one objective, that it reaches and is instrumental in the salvation of mankind.

- Home Missions.
- Foreign Missions.
- Tent Campaigns.
- Revivals.
- Gospel Team Work.
- The Radio Ministry.

FOURTH

Establishing in the Faith.

a. Worship services. For success tomorrow we need unified teaching with emphasis on the Basic principles of the

Gospel, namely; full justification, entire consecration, and humble service.

- b. Young people's meetings.
- c. Bible readings.
- d. Mid-week prayer meetings.
- e. Observing of the ordinances.
- f. Pastoral.

The adequacy of our church program will depend tomorrow on the same thing that its adequacy is dependent on today. That is, not more organization but making the set-up which we have today work effectively, so as to accomplish the great mission of the church.

Just as the best and finest machinery without Power, just so the church program will never be an effective force for good without. *FIRST*—Prayer. *SECOND*—Consecrated leaders, *THIRD*—Mutual concern, and *FOURTH*—Uniformity of teaching. Know what we believe and why we believe it. This will lead to firm convictions that will not be swept about by every wind of doctrine. Let us not follow some one's ideas which perhaps now have become a law. We must not teach for doctrine the ideas of men.

In the face of our today's program what of the church tomorrow.

Listen to the prophet Joel 3:9-10 "Proclaim ye this among the Gentiles, Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords and your pruninghooks into spears, let the weak say, I am strong."

Our tomorrows are threatened as never before with forces that militate against the right.

Sin and righteousness cannot be allied, it calls for men with Holy Fire and zeal to conquer. Oh that we could be made to know our high calling, that every phase of our today's program were so Holy Ghost freighted and every individual so imbued with the Holy Ghost that its purifying influence were felt in the very worlds of tomorrow.

Does our program of today provide for men of this caliber? Does it? Well if it does, yes we need more than men of genius. We need men of Power, men of true character; men and women who play the role of Christ in the world. II Cor. 2:14—"Now thanks be unto God, which always causeth us to triumph in Christ and maketh manifest the savor of his knowledge by us in every place."

(Thanks be unto God which maketh our lives a constant Pageant for Christ.)

Genius commands admiration.

Character commands respect.

Congressman Bruce Barton of New York, speaking at a great meeting of laymen of the Episcopal church in Brooklyn describes the country as grown weary of political plans for the salvation of the individual and for the country as a whole.

He added, people all across the country are flocking back to the churches. What

we want is spiritual food; the one thing we cannot get outside the church; its great monopoly, its message of faith. No matter how many bureaus we set up or how much legislation we have, the people will perish without the church.

Only a program which will meet the need of a groaning, tear blistered world is adequate tomorrow, and we have it. Thank God.

True conversion, sanctified Holy anointing, gracious humble service, are adequate now and ever.

The church must continue to see this for its own protection as well as for the good of the world tomorrow.

Shakespeare says:

If to do were as easy as to know what were good to do, chapels had been churches, and poor men's cottages princes' palaces.

Listen to Jesus' voice; ringing so clear in Matt. 11:11—"Verily I say unto you, among them that are born of women there has not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of Heaven is greater than he."

Others, self-abnegation, and sacrifice are requisites for a successful tomorrow, besides the others mentioned, and what a great reward for such a church.

In closing will you come with me to the Salvation Army Headquarters in London. It was a sad day when Mother Catherine Booth, wife of the founder of the Salvation Army of the world died and her body lay in state. See the throngs! They packed the streets and crowded the building, waiting their turn to look into her dead face. It is a mixed multitude, members of Parliament, lords, dukes, and duchesses, are all mixed up with the bums, and thugs. There stand ten men around the coffin, crying like babies. "Go on men," the policeman cries, but they can't go on. She loved us, she saved us, they cry. Finally an officer has to pull them away. What means all this? She was only a poor preacher's wife, yes: she was more than that, and was a servant of all, and shall we respond.

Lord we are able, Our spirits are Thine;
Remold Them, make us like Thee, divine.
Thy guiding radiance above us shall be
A beacon to God, To love and loyalty.

Amen.

—Manheim, Pa.

(The foregoing is a summary of topic treated by Bro. Dourte at the S. S. program at General Conference of 1942).

Sunday School Experiences of D. L. Moody

"Compelling them to come in."

In his Christian work, as formerly in business, Mr. Moody had little regard for strict conventionalities that did not appeal to his very practical judgment as useful or effective, and many a strange position did

he find himself in when he undertook to secure his object without consideration of what was the regular but less immediate method. Often he would hail children on the street, inviting them to his Sunday School, and would ask an introduction to their parents to secure their consent to the children becoming members.

One Sunday afternoon he met a little girl, of whom he inquired where she attended Sunday School. As she was not a regular attendant anywhere, Moody asked to be introduced to her mother, to secure permission for the family to attend his school. The child had reasons for not wanting to have Mr. Moody find her home, as she knew who he was. Asking him to wait on the corner for her till she had done the errand on which she had been sent, she disappeared, not to return.

For three hours, he waited on the street corner for the little truant before he gave her up at last. Some days later he saw the girl again, and the recognition was mutual. Without waiting to explain why she had deserted him on the former occasion the child turned and fled. At this time the city's system of drainage had just been changed, necessitating the elevation by several feet of the streets in a large portion of the city. In some cases the property owners had not only elevated their houses, but had built new sidewalks on a level with the raised street. In this transition period from low to high grade these innovations had been frequent but irregular and the connections between old sidewalk levels and new ones were made by a few raised steps. Up and down these sidewalks the girl ran, while close behind her followed the determined Sunday School teacher. Finally she darted into a saloon, and through the barroom into a little room, and finally upstairs, where he found her hiding under a bed. Having persuaded the child to come out, he was duly introduced to the mother, explained the purpose of his call, and the children were secured for the North Market Hall.

The sad story of the family was afterward confided to Mr. Moody, when he learned that the mother was a widow who had only recently lost her husband. He had come to Chicago to make his fortune, and having failed to secure employment at his trade as a carpenter, had finally opened a saloon. Soon after he died, leaving this saloon as the only means of support to his widow and children, who had never become reconciled to the business and felt ashamed of this way of gaining a livelihood. This explained the child's unwillingness to have Mr. Moody know where she lived. In time the widow and her children were led into the way of a better life, the saloon was closed, and years afterward Mr. Moody met, in a Western city, the little girl who had given him that wild chase, a woman now, the wife of an earnest Christian devoted to church work.

Does S. S. work pay?

—From "The Life of D. L. Moody, by His Son".

The Place of Prayer

*When the load seems extra heavy
And the cross is hard to bear,
It's time that we should hurry
To the secret place of prayer.*

*When the trials are the thickest
And there's trouble in the way,
Then it's time we should retire
To a secret place to pray.*

—BEN L. BYER.

Foreign Missions

An Impressive Service

SERVICES are dismissed. The overcrowded church is soon emptied as the congregation walk out, while we are singing a hymn. Often we sing, "Hambani Guhle" Go well in the Lord. I am told Bro. J. A. Climenhaga taught them this.

It is our love feast services and now the crowds of men, women, and children, boys and girls, those who were inside the church building, and those who could not enter because of lack of room, find their way, some on cycles and others walking, to a stream near by. Here is where we have our

baptismal services. Seventeen have been received into the church and line up to enter the beautiful stream for baptism.

Water lilies are growing there. The corn field is seen in the distance. Tall, dry grass is all around us. The people standing on granite rocks near the stream. As our Brother, (this time Bro. Winger,) enters the stream the little ripples scatter. The setting sun shining on the water, the ripples, the beautiful faces of the water lilies, the ripening cornfields, the tall grass, the colorful granite rocks, and the huge crowd of folk with bowed heads make a most impressive picture. One feels God so near.

One by one they enter the water. One by one they come out, each with a smile and God is felt very near, all about us. One by one the Missionaries and the Native church shake hands and wish them God's blessing, as they come slowly out of the stream.

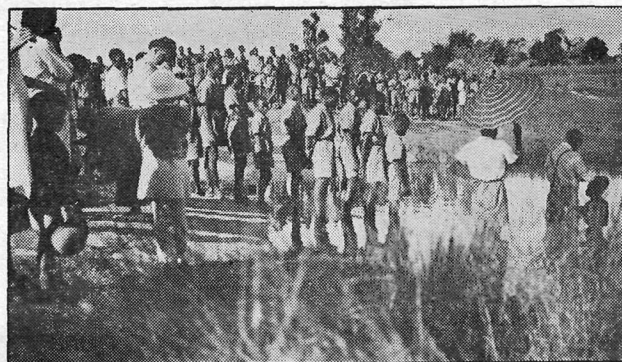
Some very young boys, some older, some very young girls, some older, one by one they enter, one by one they come out of the sparkling stream. A hymn is sung and the service is closed by prayer.

Never have I left one of these services without shedding a tear of joy, because of God's nearness and blessings. Always remembering when I entered the stream and was buried in baptism with Jesus Christ, by our late Bish. J. N. Engle, whose own father awaits the Lord's return, with other Missionaries and children in our little Mission cemetery here at Matopo.

M. G. Eshelman, Matopo Mission, S. A.



Services Are Dismissed



One By One They Enter

August at Mtshabezi

Weather:

We had some rather cool days in August, but quite suddenly, by the end of the month, we felt that summer was really about here.

New Hope:

Our hearts were greatly encouraged by the news that some workers may be forthcoming in the near future. May God prosper them on the way and bring them to us in safety.

Missionary Conference:

Bro. Winger attended the S. Rhodesia Missionary Conference held this year in Salisbury. About eight of our native brethren were at the native session. May these meetings prove of lasting benefit to all who attended.

Missionary Visitors:

At the end of August we enjoyed having some missionaries from the Belgian Congo, Mr. and Mrs. Papps and baby, with us for a number of days. Bro. and Sr. Hershey had met them at the Cape and had enjoyed their fellowship. Mr. Papps brought some very good messages, both to us missionaries and the natives. We pray that

God may use them mightily as they labour for Him in the Congo.

Lovefeasts:

There were two more lovefeasts this month, to which some of us were privileged to go. They were held at Longfield and Mapane schools. We appreciated contacting Bro. and Sr. George and family from Wanezi, who were also there, as we'll as native Christians (and backsliders who came for the evangelistic services, or just to see others.)

Personally, I felt greatly benefitted from these lovefeasts. Following are some reasons:

1. Meeting parents and other relatives of our former or present students forms a valuable connecting link.

2. Contacting former students themselves—some teachers or teachers' wives, others having Christian homes of their own, some at home with their parents, yes, and others having fallen by the way too. These contacts sometimes bring heart-ache, it is true, and yet how often our hearts are inspired and we are made to feel, "What hath God wrought!" Sometimes rather unpromising girls (one might have felt when they were at school) have stood true far better than

others who seemed to have backbone and Christian determination. We never know what seed will bring the richest harvest.

3. The testimonies, either in service or outside, of some of our dear brethren and sisters, give us new courage to press on. Their boldness, zeal, and consecration inspire one's heart.

4. Faces! I was much impressed at one place by the splendid faces of so many. How different they looked from the dark countenances of the heathen round about us. A light, a joy, a holy determination was written therein, and truly I felt blest to be numbered amongst the redeemed.

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

F. Mabel Frey.

Matopo Mission Notes, August

Nature

Nights are cool, but mid-days are warm or hot. There was no rain except a bit of mist for two days when the temperature suddenly dropped.

Signs of Spring are in evidence, the first I noticed being a Kaffir Boom in bloom. The large clusters of bright red flowers lessen the dullness of bare trees, brown grass, and dry, dusty earth.

The Southern Cross shines beautifully in the southwest. It is lying on its side. I was surprised to see it from the west window of my room at the same time that I saw the new moon.

Social

Letter writing. Some of you will be hearing from your friends in Africa. Keeping in touch with friends at home takes more time and effort than we sometimes have to spend. An overseas mail has brought us first news of Conference in Canada. We look for more. It is exciting to hear of next Conference's meeting place.

Amos Dube (Gwalinka's son) was married in the Church. His wife's "modesty" can not be questioned. All the missionaries and our European neighbours attended the feast. Mfundisi helped to "dismiss" those who would revel. Amos is Brother Eshelman's righthand man on the outside; there has been a change in him since he came to work at the Mission.

Brother and Sister George and children stopped at Matopo on their way to and from Mapane. Two of us accepted their invitation to accompany them. What a dusty ride, especially when lost on the veld for several hours!

A week-end visit from a Bulawayo friend coincided with the annual camps. Brother Brenaman went with the boys, and Sister Wengert had charge of the Girls' Camp.

Health

Generally good. Stephen (Zwanizwani) returned to school three weeks late. He is looking well, although he says he is not feeling strong. His people sent a message that they want him to finish his teacher's course if possible.

While going by cart to Jiyane's kraal (a Christian home), David Eshelman and his mother were thrown out. As the cart passed over David, he was taken to town to the doctor. God has been good to us all in keeping both from injury.

Farm

Fruit is very scarce. Oranges on the trees are small and unfit for use. Next year's crop will likely be small as there are few blossoms. There are a few small peaches on some of the trees, giving promise of a light crop in December.

Cattle are thin. Butter and milk have become scarce, but eggs are now plentiful. We still have some vegetables in the garden.

One of the big eucalyptus trees near the house has been cut down. It was dying, as are several others of those planted by Father Engle.

School

Lessons continue with most pupils showing interest. Some could do better, especially in Standard V. Several community

families moved to other districts, taking from the Practising School a number of pupils. This is because Natives are being moved from Matopo Block, a farm west of the Mission.

The Boarding School suffered when it became necessary to dismiss one of the teachers. Those who remain showed a nice spirit when asked to take extra work. During the "indaba" meetings Dhlodhlo, our overseer, showed himself a "prince".

Spiritual

Brother Eshelman attended the Mtshabezi lovefeast and also preached in villages where he found many people within easy reach of the mission station who make no attempt to hear the Gospel. Groups are going out regularly to take the Gospel to those who will not come to hear it.

In one Thursday prayer meeting Dhlodhlo told of blessing at the Longfields lovefeast. A good offering gave evidence of growing spirituality.

Boys contacted about 600 people while on their camp. Girls had about 55 people to their Sunday services, and they contacted others when kraal visiting.

Sisters Wengert and Engle enjoyed the meetings at Mapane. This is the place where Brother Doner worked so hard in years gone by. (The building is still in good condition.) There we met and enjoyed fellowship with co-workers from Mtshabezi. Six people were baptized or returned to Church fellowship, while about 75 members were present for the Communion, and about 200 attended the mid-day evangelistic service. The grandmother and mother of one of our teacher-training girls came in and sat down together for the first service. Both have faces that show character. I thought how nice it would have been to see Joyce (our girl) with them.

One of the teachers objected to teaching a Sunday School class, but agreed to be a substitute teacher. Then he tried to avoid the duty of being ready. Does it mean sin in his life? Soon it was discovered that he has at least "been playing with fire" and disobeying Mission rules, if not meriting dismissal.

Kumalo, the Wanezi overseer, came to us for a week. He preached with power and was able to hold the attention of his listeners. (He has four children here—one teacher, two in teacher-training, and one in Standard IV.) Many of the Practising School children stayed for prayer, and some twenty-five or thirty afterwards joined the Inquirer's Class. A number of school boys, one or two girls, the house-mother of the girls, and a few community people, asked prayer. Some attempted to make straight their crooked paths.

A voluntary prayer service for spiritual renewing of believers and awakening of sinners has been begun—to meet in the Church each Saturday afternoon at half-past two. (That is 7:30 a. m. in the

eastern United States.) Wouldn't some of you like to meet with us?

General

We realize that except the Lord be with us, all our effort is useless; except the Holy Spirit control our words and actions, we can not expect Africans to believe the message we preach; except people be born again, there can be no spirituality; except Christians be Spirit-filled, sinners will not be awakened. We are depending on your help.—E. Engle.

God is Still on the Throne

CENTURIES ago Job cried out and said, "I know that thou canst do everything, and that no thought of thine can be hindered." It is so hard for humans even to understand the depth of the Infinite plans of God, but His Word reveals to us the fact that unhurried though He be, He is carrying out His plans and purposes to the glory of Christ; and for the blessing of all those who receive the truth in the love of it, that they may be saved.

Today the forces of many nations are engaged in the most devastating and life-destroying battle the world has ever known. Humanly speaking, every one of us would like to see this terrible conflict cease and peace come on the earth. However, we must remember that Christ, the Son of God, manifest in the world in grace, has been rejected. Man continues to boast of himself and his power, but the fact remains that every man, outside of Christ, walketh in a vain show. Christ is at the right hand of God, from henceforth expecting until His enemies are made His footstool. The selfishness of the human heart today will not be stirred by the cessation of hostilities. While all this is going on, the church which is to be the bride of Christ, in the day of His kingdom and glory, is being gathered out from the world by the Gospel of the grace of the glory of the blessed God. Let us rest our hearts in His Infinite care, submitting always to His will.

Our lives are as fleeting as the flower of the field, which shrivels at the first sign of change and the first moan of the desert wind and dies, neglected and forlorn. Yet by our very frailty we draw the Almighty God down to our help.—*Forcy*.

A woman who was showing a massive piece of family silver apologized as she took it from the cupboard, "Dreadfully tarnished!" she said. "I can't keep it bright unless I use it." That is just as true of faith as it is of silver. Tucked away in the Sunday closet of the soul, and only brought out for show it needs apology. You can't keep faith bright unless you use it.—*Sunday School Chronicle*.

To What Extent Are We Soul Winners?

(Continued from page 363)

Unless they are reached for Christ, they are lost, lost through a long eternity. We wonder what the Master shall say and what He shall require of us on that day of days when we stand before the Judgment Seat.

Paul said, "I am debtor" and just as much as he was debtor, so each of us is debtor to lost men and women. We cannot pay in money alone. We can pay only in terms of personal approach and individual witness. God expects us each day to witness, to testify to someone of the saving grace of the Lord Jesus Christ. This is a debt we never can pay. If we do our full duty today, it comes on us again tomorrow. Few Christians realize this great personal obligation, but when once we get a vision of what every child of God owes to every lost man, we will begin to see how lax we have been in the discharge of our duty.

A Christian lady attending an evangelistic meeting in Birmingham, Alabama, heard the speaker remark that he pitied any man or woman who had themselves been in the Kingdom of God for any length of time and never had the luxury of leading a soul to Christ. Then she heard the solo, "Nothing but Leaves." She knew that up to that time her Christian profession had borne no fruit but she set to work. The first person she spoke to was a "chippie" on the street. She became so interested in that one phase that she devoted all her spare time to that kind of work. In eight years' time she had a list of some three hundred names of women rescued from a life of shame, who were helped back to living pure and useful lives. What a crown of rejoicing for that soul winner!

Many preachers are discouraged. They have small congregations and they have ceased to expect the conversion of souls except on special revival occasions. We believe that we should constantly expect a conversion of souls. Rev. C. H. Spurgeon said, "The preacher himself wins souls when he believes in the reality of his work; when he believes in instantaneous conversion. He succeeds best who expects conversions every time he preaches. According to his faith, so shall it be done unto him."

To be content without conversions is the surest way never to have them. To strive with a single aim entirely at the saving of souls is the surest method of winning them. Every Christian believer has his gift and his portion of the work. One can do no more than to tell others about the profit they have received from the Word, from the ministry and invite them to attend. Many a church which now has a small attendance would soon have a very comfortable increase. Truly, there are neighbors and friends who never come within

gunshot of the Gospel. We should not evade them, but we should encourage them by all the entreaty possible to get them into the house of God. Someone has offered this prayer, "Oh, Lord, make us wise in the wonderful art of winning others to Thyself."

The Trend in Revivals or the Revival We Need

(Continued from page 365)

When men and women are convicted on this wise, and truly come over on "the Lord's side," after coming to grips with the facts of their case in dead earnestness, there is every reason to believe they will receive a "know-so-experience" of sins forgiven, and the abiding presence of Christ in their lives. Such have no need of one to tell them when they are converted, nor will it become necessary to ask them if they do not feel better. It would be a difficult task to keep them from spontaneously testifying by word or look or inarticulate utterance that they have passed "from death into life." Every such conversion has more moral force to bring others to repentance than a good sermon.

In a Holy Ghost revival there are those who in a moment of time meet the Scriptural conditions to salvation and get to their feet with heaven's sunlight radiating from their faces, while others cannot believe for days. The trouble is not that God gives some forgiveness of sins on an easier basis than others; the difference is in the individual's willingness to say a whole-hearted "yes" to the whole will of God. The struggling and praying may go on for days; but God is patient and faithful. Finally there is an unconditional surrender, and their "chains fall off," "their dungeon flames with light," "their soul is free." Praise God! Such is a genuine revival.

May I point out a danger right here? When a genuine revival is in the pause before the mighty movements of the power of God, there is danger that some of God's people will be impatient, and transform the genuine into a spurious revival. The promise is, "Be not weary in well doing, for in due season ye shall reap if ye faint not."

Whether a revival is genuine or spurious is best gauged by a check-up of the "converts" six months after the meeting.

Every church that has a revival has either the genuine or the spurious. It is to be feared that some have had nothing but the spurious year after year. God grant us all a true revival this year.

Let us admit our need of a genuine God-given, Holy Ghost, sin uncovering, soul saving revival. We dare not be disheartened by the trend in revivals toward the non-genuine, but rather let us with one accord accept the challenge of God which says, "If my people which are called by

my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven and will forgive their sin, and will heal their land." (II Chron. 7:14). Amen.

The Deceitfulness of Sin

W. L. Surbrook, General Supt.

"... Lest any of you be hardened through the deceitfulness of sin."
—Heb. 3:13.

How fitting and striking is the above admonition in these last days when "evil men and seducers" are waxing worse and worse, and wickedness is on the increase at an alarming pace! In this very tender exhortation the Holy Spirit has here brought us face to face with one of the gravest and most subtle enemies of the child of God. Sin is not only an enemy of the sinner, but also of the church of Jesus Christ. In this figure we see sin vitalized and at once we are warned of its subtlety.

The Holy Spirit has here forewarned us that this enemy is to be feared because of his evasive, intangible craftiness. His approach and work, instead of being in the open, is very cunningly and astutely wrought under cover. The approach of this number one enemy of the soul is so adroitly made that one is scarcely aware of its presence or effects until he is awakened to the fact he has been lured forward, snared, and finally hardened.

The clear unvarnished fact is that sin, in a very deceitful manner, sears and hardens the soul. In the very sly and subtle way the compassionate tenderness of the soul is stolen from the individual and in its place a hardened and too often a soured, cynical, and even critical pharisaical spirit and attitude fills its place.

This is not the result of a sudden or abrupt change, but the result of a gradual transposition and transformation in which the soul is emptied of grace, love, and mercy and filled with a strange, hardened, backslidden state. Mark you, this admonition is not directed to the world, but to those who have been, or are, enjoying the grace of God. The world is already hardened in sin, while the child of God lives in the tenderness of God's grace.

The deceitfulness of sin is again seen in the fact that its hideousness is not revealed to the soul before the deed is committed. Sin, in its deception, lures the soul on by making it appear that the desirable deed will be the most glorious, self-satisfying thing possible to be attained. But the deed is no more than committed when the true fiendishness and hideousness of the thing appears and the soul becomes overwhelmed by chagrin and biting remorse.

Many times the soul is urged on by Satan to do the thing quickly and hastily while under pressure, attempting to make it appear that God is in it so it must be

done at once. In this the soul should recognize Satan as an "angel of light." In this connection it should be remembered that in all matters where God is leading, He gives the individual ample time to pray and be assured of His sacred leadings. When Satan's leadings are followed the soul is left in confusion, uneasiness, and turmoil; but when God's leadings are pursued the soul is calm, restful, and enjoys faith's clear assurance.

Bear in mind that the approach of this deceptive monster is with craftiness. Sin deceives by gradually hardening one's sensibilities. When first the individual sees the thing that is wrong, his spirit at once recoils and revolts against it; but by seeing and hearing it over and over, he becomes accustomed to it. The vehement revolt of his spirit is gradually lessened until he ceases to despise the thing as formerly. The original hate he possessed and manifested at the thing's hideousness thus subsides into a complacent toleration.

Sin in every phase and angle of its working is deceitful. It promises more than it performs. It assures the soul of pleasure which it never imparts. When once the soul begins indulging, sin leads him on far beyond what he supposed was the limit when he began.

The individual who commits sin is under a delusion, and if he indulges in it, it will lead him on from one step to another until his heart becomes so hardened that it reaches a stage in which it is "past feeling." Sin is very pretentious and makes itself very plausible. At times it even assumes the role of honor and takes virtuous names. It justifies itself and offers all kinds of excuses until the victim is snared and in a spellbound state he is hurried on and on to every excess.

Sin pollutes every corpuscle and is a poison in the blood, a frenzy in the brain, a delusion in the spirit, and a diabolical disease of the soul. To deny its reality does not diminish its deadliness.

If one could always see sin in its true aspect when he is tempted to commit it, he would flee from it with impelling abhorrence; but sin so deludes, blinds and deceives that men fail to see the fearful results of indulgence until it is too late. They are deluded by the hope of happiness or gain, or are lured forward by the fascinations of pleasure until the heart becomes hardened and the conscience "seared as with a hot iron." In this state of spiritual insensibility, truth no longer touches the soul and strong preaching is often listened to without interest or impression.

Too often a state of false security then finally enshrouds the soul as he plunges on in his deceived state. It may be that the Holy Spirit will be able to arouse and awaken the soul from such a state and bring him back to God; but if not, he will continue on down the narrowing, darkening way to eternal damnation.

—Pilgrim Holiness Advocate.

Money Talks

THIS assertion is often made and with not a little meaning. Money, as an exchange medium of value, seems indispensable in every phase and avenue of life. In the political, business, social, or religious world it is an absolute necessity.

When we say, "Money talks," we mean to say, it is a vehicle that brings results. And money *does* talk. It talks when the politician uses it as a bribe to secure support for himself. It talks in the employer's office and in the home of the employee. It talks on the street corner, by the roadside, in the schoolroom, in the hovel as well as in the palace. Everywhere you go you can hear money talking. It talks to the liquor dealer when his patron wants a drink, and in his family it has a tale of woe when it leaves them penniless, unclothed and hungry; and should the patron ask for a drink on credit it talks back to him and says, "No, you can't have any." It talks when the liquor dealer can get tires for his trucks and his patrons cannot get any for necessary use.

It talks in church—yes, it talks very nice there. It sometimes brings out a special message when someone who has a superabundance of it turns over a few thousand dollars for charity or some church institution. The one who is charitably inclined with his money toward missions and general church work is often sought for and kindly entertained, while the less fortunate are passed by on the other side.

Yes! Money talks to men: It always has and always will, and there is nothing seriously wrong if it does talk to men who are in a legitimate business, who use it rightly and do not abuse it. However, there are many speeches made with ulterior motives in view. There was a great clamorous uproar at Ephesus when it began speaking to Demetrius, the maker of silver shrines, but one cool-headed man brought the whole two-hour uproar to quietness when wisdom spoke. Jesus dropped a bomb in among the proud, rich, self-righteous givers in the temple service when he told them that the poor widow who threw in only two mites had thrown in more than they all.

We are living in such a materialistic age that it seems hard for some folks to see any virtue where there is nothing demonstrative in a material way. Yes! money talks so much that we can scarcely hear what wisdom has to say. And money will keep on talking not only while time shall last, but it will be talking throughout eternity. The only difference in the talk will be this—in time it is not always telling the truth; but in the future *eternity* it will tell the *whole truth*.

I think the outline of the future message will be simple and brief. How did you come to possess me; and what disposition did you make of me? Did you get

me honestly? Did you strive eagerly for me? Did you have such a love for me that you used craftiness and guile in extorting me from the innocent and helpless, driving sharp bargains and using all kinds of subterfuge to get me into your unholy and selfish possession? In regards to making disposition of it these questions will no doubt be asked: Did you turn the poor coldly from your door? Did you grudgingly give a nickel, a dime, or perhaps a dollar, when five or one hundred dollars would have been nearer your calibre? Was it to be seen of men or simply to ease your conscience that you gave, when and where you did?

God's Word will be the judge in that day, and men will be rewarded justly for what they have done. God's highest approval will rest on those who have found out during life that it is more blessed to give than to receive. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

—Uncle Joe.

Who is a Missionary?

MANY of us have the mistaken idea that a missionary is one called by God to consecrate his life, to leave his friends and country, and to go to a foreign land. Naturally, we need this kind of missionary, but what about you and me? Cannot each of us be a Christian missionary? Cannot we become workers together with God in winning others to the Christian way of life? If our answer is "yes," how do we begin? What can each of us do in genuine missionary work?

We do not need to be on the missionary committee in our young people's organization or Sunday school class to feel responsible for this work of spreading the Gospel around the world; but each of us should be striving constantly to bring in new members, and finally to win them for Christ.

Secondly, there is the matter of following the Golden Rule in all our relationships with people of other races. This is not at all easy. To be specific, many of us are likely to be among those who say: "I'm not going to mix with that person. Let him associate with people of his own color." Would Jesus have taken this attitude?

When we become better acquainted with them, we are likely to find that color is a mere incidental; that quality of life is much more important. Sensing this, we become more tolerant and sympathetic.

At the present time the need is for more and for better foreign missionaries. But we who are not called to go to China or Africa to proclaim the glad tidings can do much to help our messengers who are already there. Is each of us as an individual, measuring up to these missionary standards? Are we faithful to the great commission Christ gave to all who would follow Him?

—Selected.

False Cults

(Continued from page 364)

It denies the resurrection of Jesus Christ. They assert that His spiritual or resurrected body is not the one that was laid in Joseph's tomb. To overcome the fact of His human body being laid in the tomb, they claim that it was supernaturally removed, and they say we know not what became of it. They are not sure whether it dissolved into gases or is still preserved somewhere as a grand memorial of God's love. Of Christ's obedience and our redemption no one knows. What folly! The Book says He rose for our justification.

Once they said Jesus came the second time in 1874. "1874 A. D. was the exact date of the beginning of the 'Times of Restitution,' and hence of our Lord's return."

In a later book, "The Kingdom," they say He came in 1914. Where is truth? The day nor the hour knoweth no man. They deny future punishment; no-hellism and annihilation of the wicked. (Page 241, v. 1.) Beware!—*Selected.*

OBITUARIES

(Continued from page 369)

In 1924 they returned to Stevensville, Ontario, due to his failing health. Due to affliction which covered a period of 20 years, he could not continue his ministry. There were times when he was able to attend services, and his presence always brought inspiration. During the last days of his illness, he gave frequent testimony that he was ready to depart and be with the Lord. All fear of death was removed and he longed for that moment when his Saviour should call him.

There remain to mourn his departure which we believe to be his eternal gain, his wife; five children—Daniel Alvin Nigh, Jennie Elizabeth Byer, Mayme Isabel Nigh, Abigail Winifred Nigh, and Joseph Simeon Nigh, all of Ontario; four grandchildren; one sister—Mrs. Elizabeth Book of Upland, Calif.; and two brothers—Eld. John Nigh of Hagersville, Ont., and Eld. Edward Nigh of Stevensville, Ont.

Funeral services were held at the Bertie Church in charge of Bishop Bert Sherk. The three cousins, Eld. Jesse Winger, Eld. Marshall Winger, and Eld. Warren Winger spoke on various phases of his life.

The funeral sermon was given by his nephew, Eld. Paul Nigh of Hagersville, Ont.; the theme, "God's ways are past finding out." He was laid to rest in the adjoining cemetery.

CLIMENHAGE—Sr. Sarah, wife of Bro. Fred Climenhage of Fort Erie North, Ont., departed this life on Thursday, October 22, 1942, in her 53rd year. She was a daughter of the late Bro. and Sr. Joseph Sider of Wainfleet, Ont. She sought the Lord when about 14 years of age and united with the Brethren in Christ (Tunker) Church and when about 21 years of age she went through with the Lord for sanctification and has been a steadfast Christian to the end. In 1913 she was united in marriage to Bro. Fred Climenhage who was elected as Deacon about 13 years ago, and she faithfully served as long as health permitted. In the spring of 1941, she with her husband and three single children moved on the Ontario Bible School farm where she resided at the time of her departure.

Besides her bereaved husband, she leaves to mourn their loss of a praying mother two sons—Paul and Ray; and three daughters—Evelyn, Ruth wife of James Gilmour, and Marjorie; and three grandchildren; also two brothers, Melvin and Paul Sider, and four sisters, Idellus Sider, missionary at Houghton, Ont.; Ida, wife of Wm. Heise; Christena, wife of Landon Steckley; and Elizabeth, wife of Fred Bossert; besides other relatives and friends.

Funeral services were conducted on Sunday, October 25 at the home and then at the Black Creek Church by Bish. L. Shoaltz of Wainfleet, Ont., assisted by Bish. Bert Sherk and Eld. Edward Nigh. Interment in the adjoining cemetery.

Please Make Your Plans Now for "Church Paper Week" December 6 to 12, 1942

Each year we have put forth a special drive for new subscribers. We would like to inaugurate a different kind of plan this year, and we are kindly asking each congregation, through the church or Sunday school, to make a canvass for the purpose of introducing the Church Paper into all the families in the church, to married sons and daughters and to friends or neighbors.

Many other activities are being cut off for the duration. You may not be able to contact as many people personally during the coming year, as in the past. We want you to help us to contact them through the Church Paper. Here are a few suggestions; please use as many of them as seems best to you:

1. **Ask your pastor to make a previous announcement** of "Church Paper Week" at the Sunday morning services and to urge every family to subscribe for the Church Paper.

2. **Ask your pastor and several capable men and women to help introduce** the Church Paper into every home in your community.

3. **Seek out all new members** and find out if they are receiving the paper. Inquire of all elders and deacons and Sunday school teachers. Speak to sympathetic friends in the community. Send the paper to people you would not personally like to ask to subscribe.

4. **Ask your pastor to give at least a few minutes on a previous Sunday morning (or at prayer meeting) to "Church Paper Week".** Ask him to give some persuasive thoughts on the value of the Church Paper in the home. **Urge all who are not now subscribers to subscribe.**

5. **Order as many sample copies as you think you may need for your canvass.** They will be supplied without charge.

6. **Work only for new subscribers;** that is, the introduction of the Church Paper into a home where it is not now taken.

7. **"Church Paper Week"** is not intended to interfere with the regular work of the solicitors who are appointed in various districts by Council.

8. **Give some real publicity to the canvass.** Announce it in Sunday school, put it on the bulletin board, talk about it in your homes, and thank God for the privilege of being the medium through which Gospel light can be brought into some home.

9. **Read Bish. E. J. Swalm's article "The Value of a Religious Paper,"** on the editorial page of this number.

The EVANGELICAL VISITOR will be sent to all new subscribers during this drive at \$1.00 per year. All new subscribers will receive the Christmas number.

We thank you in advance for all you will be able to do during "Church Paper Week."

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